

USEFUL
HINTS,
ON A
VARIETY
OF
SUBJECTS.

NEWCASTLE:

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To the PUBLIC.

AS variety is an universal and darling passion, the Author in this work, has endeavoured to gratify his readers therein; and as he conceives that they will chiefly consist of those persons whose time is mostly taken up in their several occupations, he has comprised the same in as concise a manner as possible, to render it more beneficial and agreeable to them, than if composed in a prolix stile; and as a further convenience, it is wrote in a plain and familiar language; yet not the less deficient in matter to impress the mind. And he hopes this work will not be unacceptable to those who have had leisure to enlarge their minds by study, as it consists of pure and natural thoughts; and as it may be suitable to them to read when they are not disposed to study, and accept of it as the out-lines of those authors who may have treated on the same subjects

jects in a more able manner than the Author presumes he has done. The subjects are in general moral, and the Author hopes they may be conducive to check or eradicate all unruly passions, and be as an armour against all the temptations of this world, so as to enable them to fight the good fight, and calm their minds in the day of adversity, misfortune, and trouble.

The whole of this work having undergone the scrutiny of gentlemen, whose talents are far beyond those of the author's, and met with their approbation; he has ventured to offer it to the public, and he hopes it will also meet with their approval and support,

Which is the ardent wish of

The AUTHOR.

CON.

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Useful Hints, &c.

On RELIGION.

RELIGION is a virtuous principle, a system of faith and worship, which we are bound to obey, and to work out our salvation with fear and trembling; and by a due obedience thereto, we may hope, thro' the merits of our Saviour Jesus Christ, to obtain. But if we are refractory, and have not the fear of God within us, then we must expect to be condemned to everlasting punishment; and all the cardinal virtues are not sufficient to save us without devotion, as they are cold insipid conditions of virtue. Devotion opens the mind to great conceptions, warms and agitates the soul more than sensual pleasures; but then it must be

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check'd

check'd by reason, or we shall be apt to degenerate into enthusiasm, which has something in it of madness and folly. Nothing is more glorious and ornamental to human nature, than a strong and zealous piety; but enthusiasm and superstition are the weaknesses of human nature, that expose us to the scorn and derision of all those who have a true and perfect knowledge of the principles of religion; we should therefore be religious, but not superstitious.

As I have already attempted in my Precepts to my Son, lately published, (with success) to bring faith to our senses to lessen the mystery thereof. I shall now give you some sentiments of a distinguished author, as a further means of confirming faith, which are as follow, viz.

The spacious firmament on high,
 With all the blue ethereal sky,
 And spangled heavens a shining frame,
 Their great original proclaim:
 Th' unwearied sun from day to day,
 Does his Creator's pow'r display;
 And publishes to ev'ry land,
 The work of an Almighty hand.

Soon

Soon as th' ev'ning shades prevail,
 The Moon takes up the wond'rous tale,
 And nightly to the list'ning earth,
 Repeats the story of her birth :
 Whilst all the Stars that round her burn,
 And all the Planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.
 What though in solemn silence all
 Move round the dark terrestrial ball ;
 What though nor real voice nor sound
 Amid their radiant orb be found,
 In reason's ear they all rejoice,
 And utter forth a glorious voice,
 For ever singing, as they shine,
 The Hand that made us is Divine.

On HAPPINESS.

Happiness is what we all aspire to, but
 not so easily attained as we could wish ; and
 this we may be assured of, that without
 virtue, a good conscience, an open, humane,
 and benevolent heart, we cannot possibly
 attain to that bliss, as they are the mother
 of content, calm our thoughts, and make
 us survey ourselves with ease and pleasure.

The man who would be truly happy
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must possess all these virtues; he must besides attain to such a strength of mind, as to confine his happiness within himself, and keep it independent of others. Such a man as this will perform all those good-natured offices that could be expected from the most bleeding pity, without being so far affected at the common misfortunes of human life, as to disturb his own repose, as they flow purely from a principle of virtue, and a sense of his duty, which is more meritorious, than those who, from their tender feelings, perform the same good services in a measure to relieve themselves.

A man of this turn of mind, will throw such a varnish over his words and actions, that will command esteem; and give him a greater ascendancy over others, than all the advantages of birth and fortune.

If a man can be so very weak as to imagine he can secure his happiness by worldly enjoyments and a plentiful fortune, without
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the aid of virtuous principles, he will find himself woefully mistaken.

After all that I have said, we must not seek for true and perfect happiness in this world, as it is here beyond our reach; this our present state will not afford it; wherefore all we may reasonably expect, is to allay our pains and inquietudes with an equanimity of temper.

This is the true state of man respecting happiness, which should content him, as he has it in his power to obtain in another world, a true, perfect, and everlasting happiness, though he cannot in this. Oh glorious power! How ought our minds then to be exerted in all good works, to deserve so heavenly a promise.

On the EXAMINATION *of our* LIVES.

We should commence the examination of our actions in this life, while we are in health

and full strength of body, for the sake of our own salvation; and reflect whether they are such as will bear the test on our death-bed; for on that bed, when our strength and spirits are almost exhausted, it is too late and dangerous to begin so awful an examination; then again, in our examination, we should consider what the world will say of our character, after we are departed from it; for it is our duty to set a good example to others, to prevent the public's stigmatizing our families with calumny, which many have (though good in themselves) experienced; however unreasonable and uncharitable it may be adjudged by those who have impartial and good minds. This should be our serious consideration, as it very much heightens our guilt, when we are instrumental of disgracing our families, whose good name perhaps is all they will have for their future subsistence and support.

On the **FRAILTIES of HUMAN
BEINGS.**

It is a very melancholy reflection, that men are so unreasonably weak as to make it necessary they should experience sorrow and pain to be in their right senses, although they shun affliction as they would a contagion; but the disposition of those who are of great and good minds, will make misfortunes and sorrows little, when they consider they are wrought by the unseen hand of the Disposer of all things.

But our frailties are such, that if we enjoy the sun-shine of fortune, without the alloy of affliction, we are hurried away with an infatuated sense of our present condition, and thoughtless of the mutability of fortune.

From what I have said, it may be acknowledged, that a man is only a child of a larger growth, since it is necessary he must be taught by correction.

On M A N.

A man is made an active being, and is born to trouble as the sparks fly upward ; for whether he walks in the paths of virtue or vice, he is sure to meet with many difficulties and disappointments to exercise his reason, and reflect that he shares the common chance of human nature, and also to consider from whom they come ; no less than the Author of his being, to prove his patience, and try his faith ; and being born a free agent, he can choose which to follow, virtue or vice ; and there is no need to argue which he should pursue ; but if he should be so depraved as to give the preference to vice and folly, he will find greater labour is required in the service thereof, than in that of virtue.

On M O D E S T Y.

Modesty is the greatest guard of virtue, and an ornament to the human being, as it sets
off

off every talent we are possessed of, like a
 polish on a diamond, which determines its
 real value; it is a feeling of our own imper-
 fections, united with our talents; and puts
 us upon our guard against every thing that
 has a tendency to vice. This virtue the fe-
 male sex should be endowed with, and inter-
 woven in their nature, as it will guard them
 from lascivious men, who, instead of pro-
 tecting them, (which was the intention of
 Providence) take advantage of those of her
 sex, who do not secure themselves by a vir-
 tuous demeanor; for without that armour,
 it is a sort of invitation to the lascivious, and
 they may be almost certain they will fall a
 victim to their importunities, false promi-
 ses, and loose desires; by which they will
 be scorned by their own sex, and destroy
 all the happiness of their parents, whose
 hearts before their fall, had been elate with
 joy, to see the progress of nature, attended
 by modesty and all the social virtues; but
 through the disgrace they have brought on
 them, and the horrors of their mind, discard
 them

them from their sight and further protection; and where must they fly for protection? only to the licentious, to live in perpetual wretchedness and misery; and if they should repent, (which perhaps they may) how hard is their case? It will not avail them in this world; for when once a woman has lost her virtue, she falls like stars, never to rise again.

These thoughts are not speculative, but founded in truth, by many of those unhappy objects, who have and do experience them to their direful sorrow, and bitterness of heart.

The fair sex have in their nature a pride to adorn their outward persons, which if they only do, and not their minds, they are as a casket without the jewels, and destroy the workmanship, or mechanism, the most perfect that God e'er made; and how will they account with him? And they are not wanting in valuing themselves at no small price;

price. How comes it then that their own innate pride should not be their protection from falling a victim to loose desires, when they must know at the time of their falling, how detestable they will make themselves to their parents, and the rest of the scrutinizing world?

She may be apt to alledge as an excuse, that unfortunately, her heart was possessed with love of the object, and that was the cause of her thus falling : Oh horrid and shameful mistake ! when true love is a most pure affection, without any unwarrantable desires, and sanctified by the God who made us. But supposing for a moment, what she alledges as an excuse could be true ; surely she could not be in her right senses, or they were dormant at the time, to continue the love of him, at the very instant he offered to drag her from the path of virtue, and lead her to that of destruction, both to her soul and body : but had she been possessed of modesty, her senses at the fatal
time

time would have been awake, and stood up for her as her guardian angel, to protect and prevent her from so great a fall; wherefore it is plain, without the aid of modesty and virtuous principles, the fair-sex have no security or defence from infamy and wretchedness.

On LASCIVIOUSNESS.

The lascivious man by his carnality, breaks God's seventh commandment, You shall not commit adultery; and also the vow made in his behalf at his baptism, which he takes on himself when in his riper years; he by his fleshly lusts, encourages the vice of prostitution, which is a crime of the deepest dye, and is similar to the man who receives stolen goods, knowing them to be stolen, which encourages thieves; for were there no receivers, there would be no thieves; so if there were no whoremongers, there would be no whores. Let him maturely

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consider this, and seriously reflect by his encouragement of an unfortunate woman, after her first crime, it is not in the least probable she will reclaim and repent of it; whereas, on the contrary, she would, thro' compulsion, desist from so wicked and infamous a course of life; excepting the man who first seduced her maintains her, which is very seldom the case; but should he so relent, and take her into his protection, (which is the least he should do) yet both he and she live in a state of whoredom: to take off that stigma, he should marry her, as it is the proper restitution he should make her.

The man who is guilty of seduction, is a cruel degenerated creature, and debases himself to the degree of a brute beast; for he was designed by Providence to protect the female sex, from such seduction, as well as her parents; for to fulfil God's design, he should in that respect be her father; but by this inhuman and wicked act, he destroys
the

the soul and body of her he has seduced, and is properly accessory to all the crimes she may hereafter be guilty of.—It is also unbecoming of a man; it is an act of cowardice, to take advantage of her who was created of the weaker sex.

Perhaps he may say in excuse, she was as much inclined thereto as myself; supposing that to be true, yet if he had not attempted her, he could have left her to her unruly thoughts, which she might in his absence have suppressed; and it was his duty to assist her therein; and not by his vile solicitations bring them into action.

Again, he should at such a time of seduction, reflect, that it is not only her he injures, but her parents, by bringing a disgrace upon her family, and destroying the happiness they enjoyed with one another; and as we are commanded to do unto others as we would they should do unto us, he must acknowledge he has violated that duty in
the

the grossest manner; for surely if he had a daughter of his own, who should be so seduced, his blood would rise into the greatest indignation and horror against the perpetrator of such a wicked and infamous crime.

I am sorry it is necessary for me to include the married with the unmarried men, of being guilty of the same horrid crimes; for they are greater sinners by far, as they do not lie under the like temptations, as the unmarried men do; besides they add another breach of their duty, by breaking the solemn vow they made at the solemnization of matrimony, viz. To live with his wife after God's ordinance; to love and comfort her, honor and keep her in sickness and in health, and forsaking all other, keep himself only to her, so long as he shall live.— They not only desist from comforting their wives, but also destroy their happiness by forsaking them: they are the worst of
whore-

whoremongers, for they commit perjury, act inhumanly, and unchristianly.

Then let these great and awful truths I have represented, deter every one from such heinous crimes.

On DRUNKENNESS.

This is a vice so unreasonable in itself (if it may be allowed the expression) that one could hardly think a rational creature could be guilty of it; for when the heat of the liquor is evaporated, and reason takes place, repentance commonly follows; and those who are endowed even with a moderate degree of sense and reflection, must abhor themselves; and it is strange to think that they should ever be guilty of it again, when they cannot be insensible of the inconveniences they have experienced thereby; such as drowning their reason; drinking to excess, that which very often proves
a slow

a slow poison; involving their fortune, or income, losing their reputation, and running into vices and enormities, which they would not have been guilty of when sober; destroys the happiness of his partner in life, and is as a brute beast to her, if she has a delicate mind.

Intoxication makes every latent thought disclose itself, which may be attended with the utmost ill consequences to them in future time; it makes the good natured man an idiot, and the choleric one an assaulter, perhaps an assassin: and lastly, the sin is much enhanced by divesting themselves of that reason which God has bestowed on them for their good conduct in life, and to guard and defend them from evil; by which they despise God's bounty and loving-kindness.—In short, they should not be deemed rational beings, and should be treated as such, which would in a great measure be instrumental in bringing them to their right reason.

On SOBRIETY.

Sobriety is not only to refrain from intoxication, but to practise all the social virtues, to conduct ourselves consistently with reason and good policy, in every concern of life; by which decorum we shall gain the esteem of our friends and acquaintance; but if we do not avoid enebriation, we cannot at all times behave with that propriety as to entitle us to that esteem, which every man should endeavour to gain; for a partial behaviour is not sufficient; it must be kept up, or we shall set at nought all those good actions we have done when sober; for intervals of good conduct is not sufficient to support a good character; which is our duty to maintain for our own benefit and that of society; and by a perfect and due obedience to these duties I have recommended, we shall be announced good men.

On

On AVARICE.

A man of that turn of mind is an unsocial being, as the love of gain so fills up his soul, with that strange and unaccountable passion, he enjoys nothing else. He lives only to serve himself, and that in a scanty manner, for fear of wanting, and is ever craving more to satisfy his repacious and unbounded appetite of lucre, which is very far from what is our duty, as we were born to serve others as well as ourselves, and live in mutual harmony with our neighbours and all others ; instead of which, he can lend a deaf ear to all the calamities which can be inflicted on human beings, as his heart is armed and steeled against tender feelings, and moving pity, which constitute the happiness of all good men and christians, who, to add to their bliss, seek out proper objects in need ; to wipe away the dropping tear of the helpless widow, and cause her heart to rejoice with all her

little brood around her ; who like the hen, hovers and spreads her wings over them, to guard and protect them from harm and danger. But the avaricious man, instead of following so heavenly an example, he is on the contrary, perhaps an usurer, distressing the distressed, and in his dealings or profession, taking advantage of all those who are not aware of him.

In short, he is a wretched being, for he destroys the good and gracious purposes of Providence, who to some particular persons, has in his divine wisdom been pleased to grant affluence, and even riches ; but let it be remembered as stewards only, to support and serve their own offspring and relations, and then to perform all acts of charity, which they are bound to render an account of to God. What account then can the avaricious man give of his stewardship on the day of judgment ; for to whom much is given, much is expected. And the

the sin of avarice is much aggravated by those who have no wife nor children, and are heaping up riches to leave behind them, to those who will rejoice at their death, and who among others have reviled them when living.

It must be acknowledged, that money is very desirable, and what all men should aim at for the convenience and comfort of life ; as also for the laudable purposes I have mentioned ; and it is my opinion it is our duty to enjoy in a moderate degree, what the Almighty has been pleased to bestow on us ; and after having provided for our families' future support, the remainder is a debt due to the public, to distribute to charitable uses ; as we are taught, that without charity in distributing and forgiving trespasses, all our good works are nothing worth ; besides it is a political duty, as it is announced a virtue which covereth a multitude of sins ; but the avaricious man is so infatuated with the love of his money, that he even
thinks

thinks with indifference of what the world do or may say of his character; poor deluded man! let him believe and be convinced, that all good men endeavour to establish and maintain their good characters, and will spill the last drop of their blood to support them, which are of much more value than money, and many examples there have been to prove my assertion; wherefore I may venture to avow, that avarice is a sin towards God and man, and of great magnitude.

On LIBERALITY.

Liberality issues from charity, a tender feeling for the distressed, and a perpetual delight to relieve them, and is also a virtuous and noble principle; the man who possesses it, is always happy in himself, and is beloved by all; particularly by those who have tasted the sweet cordial of comfort
he

he has administered to them. His soft pity of commiseration makes him happier than other mortals, because he is better; for to be happy is to be good; and guilt is the source of sorrow, the avenging fiend which whips and stings us: but the good man feels neither, but rests as an angel in everlasting peace of mind, and finds within him, that the bliss of heaven is goodness; but then as all good acts must be governed by reason and prudence, so must liberality; for great care and skill is much wanted to know when, where, and whom to bestow it to; and likewise in what proportions to deal it out; taking especial care that he does not extend it beyond his circumstances; so far he should go and no further, for if he does he will destroy the virtue of liberality, as it will then be pride and vain glory; it will render him dishonest, and lay him open to ridicule and the censure of the world.

On

On a SPENDTHRIFT.

The spendthrift thinks only for himself, for he squanders his substance in unlawful pleasures, vanity, riot, and lasciviousness, and is destitute of tender feelings for others, yet through policy and vain glory, he bestows something to the needy, that the world may have a good opinion of him, or as a cloak to cover his vices, which is not charity but hypocrisy in the extreme; but still through his indiscretion and profligacy, the public derive a benefit from him (at the expense of his own ruin and reputation) unless he carries on and pursues his folly further than his own property will support, (which most likely he will do) he then wrongs all those he stands indebted to; and if he has any honour left, he becomes a wretched being to himself, and will be despised by all those who courted his company before. It must therefore be acknowledged, a spendthrift is a bad man.

On

On GAMING.

The gamester is a man who depends upon chance only, and bids defiance to the laws of his country; and if he is in possession of a fortune, he risks it in spite of his predecessor, who had bequeathed it to him to support the dignity and honor of the family; by which he proves himself ungrateful to him, and he defeats his purpose; he is thereby a disgrace to his family instead of being an honor to it, as a gamester is odious in the eye of the world.—But the tradesman who games, does it most likely with other people's properties, which is unjustifiable, and is a kind of robbery if he becomes a bankrupt thereby.

Gaming is a vice which seems to me to take its rise either from covetousness or prodigality, both which are heinous crimes, as, if he is covetous, he commonly is destitute of charity; and if he is prodigal, he lives an
irra-

irrational life ; they both risk a certainty for an uncertainty ; and whether the gamester is fortunate or unfortunate, he can never enjoy a tranquil mind ; for if the former, his thoughts are ever engaged and anxious to gain more ; and if the latter, he deploras his los to the bitterness of his heart, by having rendered his opulence into beggary.

It is a sin against God and man ; to God for abusing the blessings he hath bestowed on him ; and to man who had put his confidence in him for his honor and his prudence.

The risk he runs tempts him to be dishonest in taking undue advantages of those he plays with, and of ruining himself.

So by being guilty of this one vice, he may be deemed covetous or prodigal ; he
loses

loses his honor and reputation; he is ungrateful and unjust both to God and man; acts without sense or prudence; and lastly, destroys his own happiness and his family's. Happiness is what every man aims at, but it cannot be attained without virtue, and a conscience void of offence towards God and man.

Suppose the gamester is fortunate, he cannot enjoy his affluence, if he reflects that he obtained it at the expence of other's ruin or great detriment.

If these sentiments should by chance fall into the hands of one who is given to this vice, I apprehend he must acknowledge them to be but too true, as his own experience most likely has verified; but as many of those who are guilty of gaming are men of sense and understanding in other concerns of life, the author is encouraged to hope and believe they will follow his advice in what he

he has recommended in his last subject, of making use of reason, and be no more allured to practise an evil fraught with such bad and detrimental consequences, as he is persuaded in his own mind, they cannot in reason vindicate, or justify themselves; and if a man will obstinately act contrary to his reason, he must expect to suffer the punishments annexed to the evil. May the Lord enable him by his grace, to desist from this evil, that he may escape the punishments, which many have suffered on the vice of gaming.

On DISSIPATION.

Dissipation betrays a light and an extravagant mind, and is the root of most evils; as those who are guilty of it, think of nothing good or solid, pleasures alone being their pursuit, whereby reason is abandoned;
and

and what is man without reason (the noblest part of him) more than the brute creation? Nothing; then how shamefully and ungratefully does he behave to his Creator, who endowed him with reason for his good conduct in life; and if he ever reflects, which perhaps he may at a time when he meets with any obstruction to his career of follies, he will feel himself a wretched creature, he will be apt to acknowledge with Solomon, that all he has enjoyed is mere vanity and vexation of spirit; for afflictions make us wise; wherefore nothing but the mercy of God, and forsaking his irrational mode of life, can save him from destruction; let him be convinced thereof, before his infirmities compel him to desist from his vile practises, and deprive him of the force of reason, which he has so wilfully neglected to succour; let him reflect that man was created after the image of God, for noble and great purposes, and he will discover in the retrospection of himself, how insignificant all
his

his purposes in life have been to represent so glorious a picture, not having one tincture of it; for he has debased his nature, and rendered himself obnoxious to the supreme Being, and all good men, and he represents the creature who is endowed with an instinct only, and when he dies, he dies forever; but not so with man who has an immortal soul, and will rise again to be judged for all he hath done in the flesh; wherefore may God give him grace to repent of all his evils, turn his thoughts to the fruits of righteousness, and to the end for which he was created.

On PRUDENCE.

Prudence is the best wisdom we can possess to carry us through this veil of life, which if we depend on for our conductor and guide in it, we shall be enabled to steer our course between the avaricious and spend-thrift

thrift; we may venture to set all our sails, and may have reason to depend on the winds and weather to waft us to the port we are all consigned to; I mean the kingdom of heaven.

On L O V E.

Love is a passion predominant of any other in the human breast, and actuates against our reason with the greatest force, as it is a malady of the mind when not reciprocally returned, and so prevailing a one, that we are liable to be conquered by the object it is attached to, and stands in need of our greatest conduct to guide ourselves therein; for our hearts are so softened and enervated therewith, that we are unable to act with the same strength of judgment we can make use of in any other endearing passion, and the difficulty arises chiefly for want of the knowledge of women's minds, which lead us to think unless we do every thing to please

please them, we shall not gain their reciprocal love ; it is a total mistake, for when once a woman has the least spark of affection towards her lover, it is not so easily extinguished as we may imagine, but more likely that spark will kindle into a bright flame ; as I will presume to avow, that a woman in general is more constant and firm to him she loves, than a man is ; she therefore does not stand in need of those trifling things he commonly presents her with during his courtship, to engage her affection to him ; for nature acts more forcibly and persuasively on her in his behalf.

Then instead of making use of those useless and trivial means, he should use his utmost judgment to convince her, his affection springs from an honest and sincere heart, which if it does, nature will dictate his tongue how to conquer her ; but if that should fail of its gift of utterance, even a silent tongue with the palpitation of his heart, will shew it in his eyes and gestures, which

which the women are very learned and skilful in, and seldom if ever make a mistake in discovering; for they are very ambitious of possessing our hearts as well as our persons; and they are right; for of what value are our persons without our hearts.

I will acknowledge it is necessary for a man to supersede her wishes of what he thinks will please her, but not in trifles, which are as thin as air, and Cupid's wings will fan them away; for if those will effect his purpose with her, she betrays her weakness and fickleness, and he may then depend on it she is not worth his conquest. But the great misfortune is, men in general have a mean opinion of the females' understanding, which lead them into the error of offering trifles, to please them withal; but that opinion is ill founded, as nothing is more common than men of sense being conquered by them, and at sometimes become their dupes and slaves.

When

When the ladies have read and considered these thoughts which I have advanced, methinks they will sigh, and say, The author has truly depicted what a man should be; but alas! the time is past and over, for there are very few, if any such lovers now, as self-interest has so overcome their hearts, that they are mere idiots in love, for they have no feeling of the true and tender passion!

I answer you my dear ladies, it is but too true, which should put you upon your guard for fear you should be deceived; but I hope and intreat you to have faith and confidence in that man who speaks with his eyes and gestures, as it is a silent eloquence; and you may be assured he is truly in love, by which he is incapable of being eloquent with his tongue; for long and rapturous speeches are the arts of knaves and fools, who are not in love, and mean to deceive you; and if he should so do, as all evils meet their punishment, so will he

he; and I know of no evil that deserves it more, for to marry, deceive, and involve a young and innocent girl for life, when he must know, he can have no more than a sensual enjoyment; as nothing short of a true and faithful love and affection, can yield the bliss designed by matrimony; which he will to his perplexity and sorrow experience; as when his wife finds he has deceived her in his professions of love he made to her before marriage, he cannot expect she can shew those endearments of affection she would, if otherwise, gratify him in; by which he will most likely become a careless husband, break the vow he made at the solemnization of matrimony, and very probably attach himself to another object; and he thereby will complete his wife's wretchedness, and perhaps shorten her days of life; and if the latter should be the awful event, he then will meet his punishment; for his conscience will be his tormentor, by being convinced of the wrong

he has done her, and that then his repentance comes too late; and a “wounded conscience who can bear?” and to aggravate his horror of mind, her friends and his will despise and treat him with contempt, as also all those who are more circumspect than he has been.

On a DISAPPOINTMENT *in* LOVE.

Whoever meets with this disappointment, it is to him the greatest shock that human nature can be afflicted with, for where his heart is attached his whole intellects are disturbed with the most poignant anguish: how burthentome then is his load of life, when not one hope remains to lighten his intolerable burthen? Oh wretched state! for the comparison of other people's troubles in his case, or in any other, will soften or relax the lover's woes; as he has more real anxiety in his mind, than philosophy can sub-

subdue; for love has so unhinged his thoughts at that time, that he is in a state of insanity; and when he is deprived of reason, so necessary an aid for his reconciliation and government, it is very hard for him to find consolation; and I know of no other means to attain it, but time that wears out all things, and his taking a firm and steady resolution of seeking abroad for other gratifications, to divert his unhappy mind, from the dear object of his heart; and in his research, he may be so fortunate as to find another object who may regard his faithful love, which he could not gain of her he adores as an idol of his wishes, and who may make his swan a raven.

But these are worldly resources; wherefore if they are not efficient, he must pray for those which are heavenly; in humbly beseeching the Almighty to grant him grace and protection to calm his mind, and restore

store him of his present delirium; for there at last he must rest and depend on for his cure and comfort.

On MARRIAGE *and* DUTY *of a*
HUSBAND.

St Paul says, That it is better to marry than burn; and as most young men have not the gift of continence, the sooner they marry the better; but then it must not be done unadvisedly; he must first consider maturely, whether his circumstances are equal to the expense of maintaining a wife and family, or a prospect of so doing; or he will bring himself and family to distress; but it is well known, that many young men have sufficient for this purpose, but choose rather to live a single life unrestrained, and the general consequence is, that they destroy their constitutions in debauchery and luxury, by which they render themselves
unfit

unfit for the holy union, which is an heinous sin, and a kind of suicide; as marriage was ordained for the procreation of children, a remedy to avoid fornication, and for the benefit of mutual society.

Experience will convince those who are guilty of this sin, of the truth of what I have presumed to assert; and let them remember, that fools are taught by experience, and a dear-bought experience they will find it to be, to their sorrow; and in truth their unruly gratifications are in despite of good sense, form and order to the community; and is a step towards madness and folly.

Marriage is an institution for a constant scene of delight, and a mutual comfort and entertainment to both; but to enjoy this blessing, a good choice must needs be made of those they intend to marry; which is to be done, by first enquiring in what manner she has been brought up; that is to say,

how educated, whether virtuously, discreetly, and housewifery; and also to maturely consider when they are acquainted with her, whether her temper and disposition are suitable and agreeable to their own, as it is of material consequence in the marriage state; all these qualifications are needful and necessary accomplishments to make a good wife, and for a mutual happiness and comfort.

If she should be in possession of such a fortune, as to render it unnecessary and unfit for her to transact domestic business, yet it will be useful to have a knowledge thereof to teach and to conduct her servants properly, and prevent waste and profusion.

If a man should be so fortunate as to meet with a woman endowed with these qualifications, he may almost be certain of true and complete happiness; but to establish the same, it is his most especial duty
and

and policy to be good-humoured, by avoiding petulancy; also discreet, loving, forgiving, and patient, in respect to his wife's frailties in trifling matters, which last, is but too common to disturb the peace of a whole family; and I do not think it beneath a man, if he should at any time deviate from the rules of rectitude, to make a condescension to her, as it will set her a good example on the like occasion on her part; it will be an acknowledgment of his misbehaviour, and a proof of his virtue, good sense, and breeding; it becomes a gentleman, and shews a noble and virtuous mind; and it is also expedient for him to regard his wife as he does himself in all manner of maintenance, pleasures, and comforts of life, which she has a right to claim; in short, let his pride be in his wife and family, which will cause mutual happiness; and in regard to his wife's understanding, he should consider her as the weaker vessel; yet he is not to
take

take any advantage of it ; but if it be necessary and prudent to rebuke her, he must do it by way of advice, humanely, gently, without any reproach or severe anger ; nor must he think meanly of her, as it may cause jealousy and indignation in her ; besides it is impolitic, as he will expose himself to his friends and acquaintance, for the ill choice he has made of her ; and it is a mutual benefit to both, never to betray each other's failings.

If these instructions (which I have presumed to advance) had been adhered to and practised, so many unhappy lives we see in the conjugal state, might have been in a great measure avoided.

I must further presume to advise, that no man marry a woman for her fortune only ; for love alone can tie the nuptial union with happiness, as there are many examples to prove my opinion. But where two persons voluntarily make choice of each other, with-

without principally regarding or neglecting the circumstance of fortune, they may still love in spite of adversity or sickness, as when love is firmly ingrafted and rooted in the heart, he will find it has nothing to do with state; for solitude with the person beloved, has a pleasure beyond pomp and show.

There may be many other matters to be observed, than I have enumerated, which I shall leave to their conduct and prudence to guide them in.

On the DUTY of a WIFE.

Since I have taken the liberty of prescribing rules for the good conduct of a husband, it befits me to endeavour to give some good advice to the wife.

She is by the marriage-contract (which she solemnly vows in the celebration) to
 “ obey

“obey her husband, and serve him, love, honour, and keep him in sickness and in health, forsaking all other, so long as she shall live;” and if after a due obedience thereto, she pursues the following advice, I presume she may most likely secure her happiness and comfort, viz.

To be religious but not superstitious.

To be frugal in her house-keeping, by knowing when to spend, and when to spare.

To make her husband happy at home, that he may not seek for it abroad.

To be always clean, but seldom fine; for if she neglects decency in her apparel, she may lessen her husband's affection for her.

To be kind and obliging to him, to engage his inclination towards her.

To exercise her reason to please him in some things she has read, or comes to her knowledge in conversation; by which she will keep up his love and friendship.

To be always cheerful, by not letting trifling affairs cast a cloud over her sprightliness.

To avoid seeking for pleasur and happiness abroad, but endeavour to find them at home, which will be more lasting and desirable to her husband, and set him a good example ; but yet she is at times to recreate herself abroad for her health's sake, and a little change of conversation ; but to take heed with whom she converses.

To play at cards only for pleasure, and not for gain.

To bear with patience, if her husband is out of humour, by not contradicting him at that time, and endeavour to sooth him with all the softness her sex are endowed with ; and if he should be in sorrow, she must sympathize with him, which will assuage his grief.

To be careful in company what she advances to the male sex, to prevent her husband being jealous.

To take especial care never to contradict him in company ; but rest satisfied until she is with him alone.

To

To behave with good manners at all times to her husband ; which will set him a good example ; and she will thereby be a patroness to the delicacy of her sex.

The advice I have taken the liberty to offer, must be looked on as only the outlines or hints for the wife's conduct ; and what more is necessary to be observed, I shall leave to her prudence for her further guide.

On S L A N D E R.

Slander, rash judgment, calumny, and detraction are become so very prevalent, that even those who exclaim against them, are often guilty of them, instead of endeavouring by a good example, to put a stop to such pernicious and enormous evils.

This wicked and abominable practise may be done in many different shapes ; such as a
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whisper, a shake of the head, or uplifted shoulders; an hesitation of giving an answer when they are questioned concerning any body's character. But those are more sinful who pretend to make excuse, or mingle discourse; such as, He is very generous, humane, and friendly; but every one have their faults, and to tell you the truth, he was most certainly guilty of that affair: Another, I have a great regard for such a one, and I am therefore very sorry he committed so vile an action. In short, slander, &c. are more cruel weapons than swords, provided the wounds they give are not mortal, as by skill and care they may be healed, but that of slander never can.

Then again, as to those who are the hearers of these evils, how eagerly do they swallow down any thing to the disparagement of their neighbours or any body else; they are as equally, if not more culpable than the slanderer, by giving him encouragement, which if they did not, he would not

not slander; for was it totally discouraged, the slanderer would have no relish for it; and slander would be abolished and abhorred.

The benevolent man cannot give his ear or countenance to such malicious stories; he cannot harbour them, but either smiles at the folly, or pities the miseries of mankind, and with sorrow and compassion deploras their offences to the supreme Being.

These evils I apprehend take their rise from want of better employment; but if they take the advice I have given to my Son (in my precepts to him lately published) “to exercise his mind in useful subjects, he will find within him too many imperfections to be guilty of slander;” instead of which, the slanderer amuses himself with examining into other people’s characters by the nicest scrutiny, and forgets his own: it is strange to think that human nature should be so depraved as to asperse others:
for

for what pleasure can they have without any provocation or prospect of reward for doing it ? so far from it, if they would give themselves time to reflect, a man may love the treason but hate the traitor, which if it should be his fate, it would make him as odious to the public, as an informer of contraband goods being concealed.

Then let him consider what bad consequences may attend these evils, as they may be the ruin of the most opulent families ; may change plenty into want, render merchants or tradesmen into discredit, and reduce them to beggary ; as they have no means to defend themselves against these slanderers, as the guilty are all prepared to fill up the cry to their dishonour ; who, before calumny had been cast upon them, their hand-writing was equal to cash, to serve themselves and their connections ; and even their word only was equally of the same value.

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I will not as a christian, judge so hardly of them, as to suppose they could be guilty of the design of ruining those they have slandered, but rather favourably attribute it to want of considering what they were doing at the time, or the consequences which might be attendant thereon.

Having so far given my thoughts on this subject, I hope in God I may be instrumental in persuading or deterring the slanderers from being guilty of it again; but that they will maturely consider what I have said, and be more careful in future of what they utter with their tongues, or signify by their innuendoes. And that it may also be a warning to those who have given them encouragement by countenancing them.

On

On LYING.

A liar is an impostor, a hypocrite, and slanderer, and commits forgery by his tongue, by uttering falsehood, knowing it to be so.

It is an enormous crime, very odious and detrimental to the public, and such as they cannot at all times discover when he utters his untruth; but when they do, how mean and contemptible does a man make himself? And he may also be the means of rendering their hearers so, by retailing his assertion, before they discover the falsehood.

The sin of lying is so complicated, that it is hard to particularize; but when it is committed to gain or over-reach any body, it is picking their pockets; when they mean to exalt their characters, it is hypocrisy; when to asperse, it is slander; and when they lie for no other end but to amuse, they are contemptible knaves, and fools.

In a word, a man that is guilty of lying must be of bad principles, possessed of a rancorous and wicked heart, and he merits being held with the utmost contempt and horror, as no virtuous or good man should have any dealings with him, not even to hold any converse, nor be seen with him, for his own reputation; he should be scorned, totally excluded from all society; and if these punishments of contempt were inflicted on him, it would be the means of deterring the liar from ever continuing in that so infamous a practise.

Then let him that is guilty of this crime reflect, that although he does not meet with his due punishment in this world, he may most assuredly expect it in the next, as we are all to be judged even for our idle words; how much more reason then has he to fear it, for so infamous a crime? as he is an enemy to mankind.

On

On IDLENESS *and* SLOTHFUL-
NESS.

Idleness lead us to many inconveniences, and if our fortunes or incomes are narrow, into distress. Slothfulness will degenerate us, and make us indifferent, and deficient in every thing we undertake; or worse, not inclined to do any thing; and it is announced that "He who will not work shall not eat:" and it must be acknowledged to be a just punishment, as it is our duty to make the best use we can of our limbs and talents, which the Almighty has bestowed on us, for our own benefit and that of the public. It is besides necessary for our bodily health, which we are bound to preserve, or we become suicides: it is also needful to exercise in a most especial manner our minds, or we shall grow supine and useless members to society; and let us be ever so indolent, yet our thoughts will not be so; and if they are not exercised in some beneficial

or good works, they will be apt to be employed in useless, unlawful, and wicked pursuits; for our frail natures are more enclined to evil than good; but if our minds are busied in our vocations, and our vacant hours are spent in reading good subjects, and in practising them, it will be a great means of subduing our unruly passions: we shall get the better of our idleness and slothfulness; make us happy in ourselves, and good members to society; for virtue alone can contribute to that most desirable end, and which we all aspire to; but on the contrary, no man can enjoy it, for our conscience will ever be our monitor to upbraid us, and then what man can be happy?

I hope therefore every one who are guilty of these evils, will give me credit in what I have asserted, as they are pure and natural thoughts, founded in truth, and cannot be contradicted in reason by any good man, nor even by those who are guilty of idleness and slothfulness.

On

On giving A D V I C E.

The giving advice is too frequently a very unthankful office, as it is difficult to make it acceptable, besides the hazard of giving offence; for men in general are so very tenacious and partial to their own opinions and understandings, that they think themselves capable of transacting their affairs without other's advice, (and they are chiefly those who stand most in need of it) and consequently when you give it them, they apprehend you think them idiots, and have a contemptible notion of their judgment of matters, and that you estimate your own far superior to their's, from whence they are naturally offended, however absurd it may be to sound reasoning. To avoid which, requires great art and skill to adopt a mode to obviate it. I will therefore venture to give my advice therein in the following manner, viz.

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To the man of the abovementioned description, address him by saying, " I have
 " a good opinion of your prudence and
 " judgment in general, but as we are all
 " frail creatures, and therefore not always
 " right, I will venture from the great and
 " sincere friendship I have for you, to give
 " you my advice upon the affair you have at
 " this time to manage or encounter, as by
 " chance I have been made acquainted with
 " something similar to your matter;" then
 I think you will avoid offending him, and
 you may venture to give him your advice.

But as these difficulties in giving advice
 arise frequently, a man should be very cau-
 tious of giving any before he is asked for it,
 (except he sees it absolutely necessary) for
 even then, it sometimes happens to be re-
 ceived with contempt, or with unthankful-
 ness; wherefore a prudent man will not give
 any, unless he is well acquainted with the
 temper and disposition of those he is inclined
 to give it to; and he will also be aware of
 inter-

interfereing in any disagreement between a man and his wife.

I am well aware of an objection which may be made to what I have advised to be taken, to prevent giving an offence, as it has the appearance of telling an untruth; I will therefore acknowledge the appearance of it, and observe, that sometimes it happens, out of evil comes good, so in this case I hope it will; but it would be rash to judge it an evil, when it was extorted for the end of doing good, and politically made use of to serve a good purpose.

On BANKRUPTCY.

A man in that state is in a deplorable condition, as he lays himself open to the subjection of censure by his creditors, whether occasioned by misfortunes, or his own misconduct; and if by the latter, it must add
much

much to his affliction, as self condemnation is the bitterest anguish the mind can suffer; and he must naturally expect to meet with severity from his creditors; for if a man has cause to condemn himself, how much more reason is there for them to do the same, when their properties are at stake, and they are justified therein by the laws of equity, as well as justice? as no man has a right to expend another's substance. But if he is a bankrupt by the former, he has a claim upon his creditors for their lenity and compassion; and his assurity therein, must depend upon their dispositions; and if he should be so unfortunate as to have some of them morose and avaricious, his claim for humanity will be built on a sandy foundation, as those of that temper will most likely do all they can to prevail on the rest of the creditors to raise a better foundation for themselves, by subjecting the bankrupt to give up his all; and as mankind in general are more inclined to severity in this case, than to humanity, it may reasonably be expected

pected they will join issue with the mal contents, and reduce the bankrupt to poverty and distress, and then nature's claim is forgotten and dismissed from their thoughts.

But had they been all possessed of the milk of humanity, they would in the last circumstance have considered the frailty of human beings, and shewn as much lenity as the case could have admitted; but in the first, their hearts and purses would have been open to the relief of the bankrupt, thereby acknowledging the justness of his claim to lenity and compassion, reflecting that no man is exempt from misfortunes.

How amiable and God-like would these humane creditors have acted? how conformable to the condition they daily pray for to be forgiven, as they forgive others; surely I shall not be deemed presumptuous in believing that such creditors stand a fair chance of being forgiven their trespasses in heaven.

But

But what is to be said to the censorious part of the world who had no claim on the bankruptcy? yet that cruel passion is so interwoven in their natures, as to forget all the intimacy and friendship which had subsisted between the now bankrupt and them; also the favors they had received from his generous friendly hand; the sincere professions they had made him in return, and now discharge themselves of their obligations to him, by joining in the reproaches heaped on him by his enemies, as if poverty was a sin, following the example of the inconsiderate circle of the world.

But should the sun rise with his radiant bright rays, to dispel the black cloud which they had spread over him, to raise new friends to re-instate him, then their censure stands abashed, calm reason returns and takes place, to receive him with a cordial friendship.

Then let the censorious teach us to be prudent and provident to prevent laying our-
our-

ourselves open to their censure, to degrade and whip us like criminals. — However strange and absurd this may appear to those who are humane, and judge favourably; yet it is but too true, as many have sorrowfully experienced.

Let it convince us without any doubt, of the mutability of terrestrial things, and that in this world nothing is permanent; wherefore we should wean our affections therefrom, and exalt them to those which are celestial, wherein is everlasting friendship, joy, and felicity.

On the **HAPPINESS of a DOMESTIC LIFE.**

In the days of our youth we are so led away with the pleasures and vanities of this world, that we are then totally strangers to
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the happiness of a domestic life ; and very few there are who will experience it, until they have had their career in a full scope, as they will not regard the advice of those who have more knowledge, and have had longer experience in the world than they have had, and they are so infatuated with the pleasures of this life, they presume to laugh at all the advice which is given to them ; no not even Solomon's who had enjoyed all the worldly dignities and pleasures in its full plenitude, and at the last announced them all vanity and vexation of spirit ; wherefore they are irrational beings, and nothing but punishments for their enormities can bring them to their right senses, which many have woefully experienced. It must be acknowledged we are frail creatures, but that will not excuse us on the day of judgment, as we are commanded to work out our salvation with fear and trembling, by subduing our unruly passions, which is the work of our lives : and as fornication is the most prevalent and difficult passion we have to conquer, matrimony

mony was ordained, which if we will take the advantage of, all other inordinate passions we may subdue, and content ourselves with such gratifications a domestic life will yield; as it will be the means of calming and turning our thoughts to the end for which we were created.

Since then matrimony seems to me the best means to reconcile us to a domestic and rational life, I hope it may induce youth to try the experiment, and let them not despair of success therein, although there are some instances which contradict me, as there are no rules without exceptions.

The surest means of obtaining their happiness in the matrimonial state, is to take care that every thing they undertake, be supported by virtue and good policy; which they need not doubt of in the conjugal state, as it is an holy institution; and if it should prove unfortunate, they must submit to it by consoling themselves, that they entered
into

into it with a virtuous design, and reflect that all things in this world are mutable; but then it is extremely requisite to examine themselves, whether their present unhappiness has been occasioned by their own misconduct (which too often is the cause) and if that be true, let them blame themselves, and not the holy union.

If the matrimonial state is mutually conducted with such prudence as I have advised under that head, it will seldom fail of contributing happiness; and children will reach the summit of it; such as to be blessed with the endearments of their smiling infants, their innocent gambols, and silver-toned tongues, and beholding nature's progress creeping into maturity; like the flowering plants which shoot forth their buds, and in due time burst into flowers; the husband to be witness of the fond mother clasping his child to her tender breast, to give it that milk which Providence had provided her with for its nourishment, together with the
mater-

maternal care she takes to rear it for their mutual comfort and delight, is to them an extatic joy, which Mr Thompson in his Seasons beautifully describes in the following lines, viz.

Delightful task ! to rear the tender thought,
To teach the young idea to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast.

add to all which the endearments he will feel from his fond wife, together with the active spirit he will exercise in his vocation to procure the conveniences of life for himself and family, and reading good authors, will fill up his time, and complete his happiness in his domestic life.

E

On

On JEALOUSY.

Let every man beware of jealousy, particularly to his wife, as he may be assured he will destroy his own peace of mind, as well as her's; for there have been instances of wives realizing their husband's suspicions of their incontinency, through revenge.—The female sex in general are ambitious of upholding appearances of good and virtuous characters, whether they are so or not; yet some few are malevolent when falsely accused; and it must be acknowledged a great provocation and injurious, and not to be wondered at, if it should be instrumental in depriving them of their senses; and if my suggestion should be verified, the awful event would cause the husband's nature to recoil, and make him a miserable creature indeed; to hear his wife reproach him with vociferous incoherence; to see her tear her hair from her head in frantic passions; to beat those breasts which were once the delight of his eyes, and attempt to put an end to

to that life, he had rendered miserable ; together with the ignomy he will suffer by the contempt cast upon him, by his own and her friends, completes his ruin.—Oh horrid and wretched state of self-condemnation ! “ for a wounded conscience who can bear ? ”

It is a general opinion, that jealousy proceeds from extreme love ; but that love cannot in calm reason and reflexion, be deemed a true one ; which is full of faith and confidence in the person so beloved ; therefore jealousy never breaths nor is nourished in the true lover's breast.

Jealousy is compared to a green-eyed monster, a canker in the breast, and a gnawing vulture at the heart. It creates in the mind such monstrous ideas, that no contradiction, though supported by truth, can expunge ; for suspicion in a jealous mind, is a confirmation strong as holy-writ ; but then I will presume to say, their minds are infatuated, and therefore they cannot be convinced of their error ; and in that imper-

fect state, even the turn of their wives' eye is sufficient to cause jealousy in them.

However hard's the task to convince the jealous man that his suspicions are unjust, yet, I wish it was possible he could consider the delicacy of women in their nature, who have been virtuously brought up, and properly educated; who have persevered in treading the path of virtue, against the temptations and attempts which have been made to lead them therefrom; who have struggled hard to conquer the frailties of nature in general, and the common prevalence her sex have towards the male; who through their own virtue and fortitude are pure and unspotted virgins, when they yield to the holy union of matrimony; and who have also faithfully, and truly, fulfilled the vow they made in the solemnization thereof; I say, when they have done this, let the jealous reflect, what a shock a virtuous mind must feel, when it is falsely attacked and accused of infamy; how hard is their case, when
jealous

jealous husbands will be so rash as not to have proofs well founded, and generally known, their wives are incontinent, before they make their accusations thereof. — If any of them should be convinced of their perfidy, they will then confess they have been cruel and degenerated creatures.

As a further observation on jealousy, give me leave to revert it to his wife, and suppose it to be as ill-founded as his has been; would not his indignation rise against her, and ruminatè some revenge in return; would he not the lawless libertine prove, and realize her suspicion of him? or does he think his superior reason to her's would guard his virtue, and set down in contemplation deep to be supine of her.

It is a hard task, if his heart was ever united with her's, and a conquest worthy of Solomon; but as few, if any, can boast of such fortitude, I despair of the success in the conflict between reason and revenge, wherefore I am inclined to think he will follow the

latter, in which conscience will at times call his reason home, and make him a wretched being by retorting his revenge on himself.

In short, jealousy is the most unhappy disposition that can subsist in the human breast, for it conquers our reason; and when we are deprived of that so necessary an aid to guide all our actions, we are no more than children of larger growth.

I hope in God what I have said will sink deep into the hearts of those who are of jealous dispositions, and work a reformation in them; and I would not despair thereof, if they could but feel what I do at this moment, for the severe sufferings which innocent and virtuous women undergo by their jealous husbands.

May the Lord grant them his grace and assistance therein, for their own and their wives' reconciliation and comfort to their lives end. Amen.

On

On DUELLING.

Duelling is become so prevalent with those of high rank, that some few of the lower class take an example from them, and commit the same evil.

This crime in high life is committed, by their knowing their equal connections will suspect their honor and courage, and deem them cowards, if they refuse a challenge; then those persons become provocatives of the crime, and are thereby often accessory to murder; and nothing but their being made truly sensible of, can persuade them to alter their present opinion; which is to be effected by reflecting the dreadful consequences of what they call deciding a point of honor; do they conceive that honor is supported by putting life in danger, or murder, and upheld by daring to be the means of putting an end to lives which God hath given for noble purposes, to serve and obey him, and also to work out their salvation
in

in fear and trembling; and who created them rational beings to enable them to perform the same, and to subdue their unruly passions? Let them deliberate, and reflect on these awful truths, then I am persuaded they will acknowledge them, and I hope they will pay due obedience accordingly.

The lower class of people who commit this horrid crime of duelling, are far more excusable, than those of high rank, as they have not the advantage of education to check their ferocity of temper. It is the duty of those in high condition to set a good example to their inferiors in every thing; and if they do not, they consequently are more blameable than the unlearned.

Let him who is tempted by the fashionable world's opinion, maturely consider, if he was to follow it in his other concerns in life, whether it would not in general prove his ruin; and I verily believe that even a duellist has refrained from many temptations he has met with from his connections;
being

being convinced in his mind of the bad consequences that would have attended him in the execution; it is therefore amazing, he cannot also refrain from that of duelling, which very probably may put an end to his life, for what can be more dear to him; not only to himself, but his family or relations, who may depend upon him for their support.

A sudden natural death is a great shock to a feeling and a christian mind; but much greater when occasioned by a duel, which had a chance of being avoided; the challenger in general giving time sufficient for reflection, and to seek other redresses; such as the law of his country, by arbitration or other accommodations, in either of which, the challenger would be deemed the aggressor; and it may happen that he sent the challenge in the heat of his passion, or in inebriation; which if he did, an expostulation with him, on the serious and awful event of a duel on both sides, may soften his rigour to relentance, and withdraw his challenge; but it cannot be expected without it, as his
pride,

pride, and fear of being branded as a coward, would prevail on him to desist from making the first overture.

I do not apprehend a man can or should be branded as a coward by this expostulation, as reasoning is allowed in all our transactions; and surely we cannot be denied it when life is to be hazarded. I therefore do not hesitate to contradict the opinion that a man is deficient in honor, or is a coward who refuses a challenge, as the refusal has nothing to do with either; for the acceptance is no less than rashness; and true honor and courage is fortitude and magnanimity of mind to withstand temptations and all the assaults of the world; and until it is so deemed by the now abettors of duelling, no individual will refrain from it; as when honor and courage is suspected of those who demur or refuse a challenge, it is almost impossible to refrain from duelling.

I will suppose the man who receives the challenge fights the duel, and kills his opponent

ment, can he in reason clap his hand on his heart and say, he is satisfied with the revenge he has obtained? surely not, when his calm reason takes place, and reflects he has deprived him of life, who most likely was not prepared for so awful and sudden death; and who probably died in wrath and malice; the very reverse of what a pious christian would do; as on his death-bed he would repent of the evils he had committed, and die in peace with all he knew.

Perhaps the conqueror may endeavour to quiet his conscience, in persisting it was self-defence; true it was so; but he is to consider it was his own act and deed which caused such a defence necessary, and then what consolation can he find therein, for his conscience will not be appeased, but be his tormentor; as it is a just monitor, and will admit no guile; and in that miserable state of self-condemnation, he may be rash enough to add to his sin by committing suicide. But the conqueror commonly absconds, or sculks like a murderer or thief into some
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foreign country, to escape the justice of the law of his own : is this a gentleman or a man of honor ? no ; he has forfeited both ; and when he has so done, he is a disgrace to his family or relations, instead of being (as he ought) an honor to them ; and even his seconds will revile him, together with all those who have truly supported the characters of gentlemen and men of honor.

If he is able to reconcile himself under such debasements and ignominy, he most certainly has only supported the appearance of a gentleman and a man of honor, for contrarily, his heart would sink under its burden.

If these awful thoughts will not deter gentlemen from duelling, I know not what will ; and I sincerely wish my opinion may persuade the generality, that true honor and courage is fortitude and magnanimity of the mind to withstand the temptations and assaults of this world, and that duelling is rashness ; in which conformity they will no longer

longer abet or countenance it, and an individual will not labor under the difficulties he now does to refuse a challenge.

On EDUCATION.

Education is so necessary a qualification, that we are no more than brute beasts without it; we are as rough diamonds, the value of which cannot be ascertained before they are polished, so education is to man; it gives us ideas, and opens our minds to great conceptions, which we can never possess in the crude state of nature; who then would not aspire to it? as it is as useful to us as our limbs, and we are as lame men without it.

Education is necessary to carry us through life as good christians and fellow citizens, and in our vocations to gain a decent maintenance, which every one aim at; and with oeconomy and prudence, we may accumulate

late a fortune to make ourselves comfortably in our advanced age : and it is equally as necessary to those who are in possession of a sufficient fortune to maintain themselves without labor ; for to be deficient therein, he is no more than a blank gilded paper, a good outside appearance, but nothing within, and which learned men may write on to make him ridiculous.

Education furnishes and fortifies our minds against the assaults and vexations which will happen to us in this veil of life ; give us thoughts to calm ourselves in the day of trouble ; contributes much happiness within us, which we cannot enjoy without it ; it is as a good conscience, which on review approves of our actions ; for no fortune which commands all the pleasures of this world can make us happy, if we cannot stand the test of the examination of ourselves.

A man of education stands not in need of much company to amuse him ; for when he is alone his own thoughts, with the aid of
books

books, and a good conscience, will chiefly supply the want of it : his own mind will animate his spirits, circulate his blood, and contribute to his health. But those who are illiterate, want matter within them, and must resort to company for other people's thoughts to amuse them from melancholy ; for we are in our nature more inclined there- to than mirth.

Then let all youth aspire to education, to fortify their minds against the day of trouble, that they may be happy in themselves, and not stand in need of the world's assistance to make them so, and be not compared to the brute beasts which perish ; but strive to be polished as diamonds of the first water.

On

On INCONSTANCY.

Inconstancy betrays a weak mind, and makes a man appear contemptible in the eyes of the world, particularly in religion or party, for the party he leaves look on him with contempt, and is not heartily esteemed by those he joins; and with good reason, as neither of them can have any confidence in such a man. Our instability in not pursuing the schemes of life which offer themselves to our choice, cause us to be unhappy in ourselves; and when that is the case, nothing can make us more so, for self condemnation is misery in the extreme; as it must have a real cause, when our natural partiality to ourselves will not acquit us.

This instability commonly arises from ambition, interest and partiality; then where is sense, truth, and honor to be found? the very virtues which are the foundation we should build on for our everlasting comfort; and until we can divest ourselves of those failings, no comfort can be found within ourselves.

On

On CHEERFULNESS.

Cheerfulness is the best promoter to health, as it accelerates the blood to flow in their proper channels, and raises the animal spirits from melancholy thoughts; it likewise exercises the mind, which is equally as necessary as that of the body, to banish all idle thoughts, anxious cares and discontents; it soothes and composes the passions; keeps the soul in a perpetual calm, and is a fence against those little evils and vexations we are liable to meet with in this life, and will be conducive to an uninterrupted happiness: our minds being thus framed, will make us desirable and acceptable to our companions: but all this cannot be enjoyed without a good conscience, void of offence towards God and man.

We may then perceive how necessary it is to avoid letting our spirits droop and fail us in the day of trouble or vexation; for if

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we do, we shall destroy our health, and permit trifling incidents to discompose us into a despondency, which we should by all means prevent, by putting our faith and trust in God, who is all-sufficient to support us under all calamities.

On SENSUALITY.

Sensuality is so prevalent with us, that we almost forget what we were created for, which was to subdue our unruly passions; but so depraved we are, we indulge our senses with the enjoyments of this vain and wicked world, instead of working out our salvation with fear and trembling, to obtain celestial happiness, which is pure, perfect, and everlasting; whereas, what we deem happiness in this world, is fleeting and temporary : or if we were to conduct ourselves so absurdly in our worldly concerns, we
 should

should be deemed irrational beings, as it would be giving the preference to things uncertain for those which are certain, but no one does, as we all aim at that which is beneficial to continue to our live's end.

Then let us hence forward turn our thoughts to the fruit of righteousness, and lift up our hearts unto God, and beseech him to grant us his most especial grace, to enable and persuade us to refrain from spending our precious time in pleasing and gratifying our senses, and reverse it to that of the mind; by which we may hope through the merits of Jesus Christ, our souls will inherit everlasting joys and pleasures even unto bliss. But until we have subdued our minds to that obedience, the soul can never attain so heavenly a gift.

The best and the most effectual means to wean ourselves from the enticements of worldly pleasures and gratifications, is to keep a diary of all our transactions, and examine them every night before we suffer our-

selves to sleep, whether they do stand the trial of our consciences, which are monitors within us that will admit no guile; they are the sure guide to everlasting peace and comfort; for no one is so ignorant as not to know what is for or against their salvation.

Men of business are apt enough to inspect and examine their books of accounts daily; and I will leave them to judge how much more necessary and advantageous it is to examine themselves in spiritual matters.

Since I have recommended the lifting up our hearts unto God, to beseech him to grant us his most especial grace; it has been productive of some thoughts of mine, in what manner we may pray, which are as follow, viz.

O God, who art almighty to save, and from whom every good and perfect gift doth come; and as thou art our only hope and dependence, grant us, we beseech thee, thy
most

most especial grace to enlighten our minds, that we may wean our affections from all the pomps and vanities of this wicked world, which our hearts are intatuated with.

Infil into our minds an heavenly inspiration of our love and duty to thee, that we may feel the great power thou hath of punishing us for our transgressions; impress us with a dread and fear thereof, which we do acknowledge we are deserving of from thy righteous judgment; imprint it into our hearts and minds, that we may more easily conquer our unruly passions, and turn our thoughts to the fruit of righteousness, and not suffer ourselves any more to be allured and tempted to gratify and indulge our senses only, but our minds; we shall then be convinced of our sins and follies; how unprofitably we have spent our precious time; and how shamefully we have abused thy mercies and the gifts which thou hast most graciously been pleased to bestow upon us.

Turn thou us, O good Lord, and so shall we be turned; be favourable unto us, and spare us from thy wrath and indignation.

We know that we have sinned against thee our heavenly Father, but through the frailties of our nature we cannot bring our minds at all times to lift up our hearts unto thee, unless we are endowed with thy grace to assist us therein; yet we are at times (as we now are) impressed with a due sense of our duty to thee; but the temptations of this world so beguile us, as to do away our temporary good thoughts; forgetting to reflect, that he that knoweth his Master's will, and doth it not, shall be beat with many stripes:—Oh! that we could so sufficiently and deeply repent, as we may hope to obtain forgiveness, through the merits of our dear Redeemer Jesus Christ.—Preserve us by thy grace and power: help us O God, or else we perish,

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We, with an awful regard and gratitude, do acknowledge thy gracious condescension in suffering us to make our addressees unto thee, as our Father, wherefore hallowed be thy name.

We humbly beseech thee to grant unto us, the supplications we have now presumed to make unto thee, our heavenly Father; we ask it in the name of thy only begotten Son, our advocate and mediator, Jesus Christ. Amen.

I will close this work with a subject which is as material a consequence, as any I have already treated on; for it will incline the mind to a punctual observance of them, and lessen the difficulties that may arise therein, and also lead us to all other social virtues; it is,

On

On making USE of our REASON.

This subject is part of my Precepts to my Son, and being a suitable instruction to every one, I shall here repeat it *verbatim*; and I am more incited thereto, as this work may chance to fall into the hands of those who may not be in possession of the precepts. viz.

“ As God Almighty has been most graciously pleased to make you a rational being, it is your indispensable duty to use your reason in every thing you undertake; as it is as an eye and a lamp to your feet, to walk through the dark labyrinth of this world with safety; and be your guard and protection from error and evil, until you find the true and glorious path of heaven, wherein there is perfect and everlasting joy and felicity.

“ Then let the practise of this duty be instilled into your mind, and do nothing
“ with-

“ without it ; for reason is bestowed on us
“ by God, as our only guide for our con-
“ duct in this life ; which if we do not
“ make use of, we despise God’s bounty
“ and loving kindness to us ; and should
“ you presume to act without it, how can
“ you expect to succeed in any good pur-
“ pose ? surely not ; for it is as absurd to
“ hope success, as to expect to see without
“ eyes, or walk without feet.”

F I N I S.